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ing than important. In the final chapter, "Conclusions," an attempt is made to sum up the argument, and show how it bears on the problem of immortality.

As *A Defence of Idealism* Miss Sinclair's book must be called a failure. She gives neo-Hegelian idealism over to the enemy without any attempt at defence, while the "new idealism" which she advocates had no enemies at the time when the volume was written. "A Defence of Monism" might be a better title. As a criticism of certain contemporary tendencies in philosophy the work has considerable merit, and it will no doubt be welcomed as a contribution to current discussions.

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JOURNALS AND NEW BOOKS

REVISTA DE FILOSOFIA. November, 1917. *Fantasmas de la selva misionera* (pp. 329–340): J. B. AMBROSETTI. – A collection of legends in vogue among Paraguayan Indians. *Noción de Dios y noción de espacio* (pp. 342–345): FLORENTINO AMEGHINO. – The only immaterial infinite is space. The notion of God is a childish notion, born when man was still in a savage condition and which is now disappearing in the light of civilization. *Los valores morales de Ameghino* (pp. 345–352): VICTOR MERCANTO. – Ameghino devoted his whole life to the advancement of science in Argentina and is a model for the new generation. *El desenvolvimiento social hispano-americano* (pp. 353–475): ERNESTO QUESADA. – A very important study of the civilization of American Indians. *Interpretaciones nuevas de la filosofia judía* (pp. 476–484): F. I. LARIOS. – A critical study of Nima Hirshensohn Adlerblum's work "A Reinterpretation of Jewish Philosophy." *Influencias de Lamennias durante la emigración argentina* (pp. 485–493): JOSÉ INGENIEROS. – Lamennais had an immense influence in Argentina during the second half of the past century. From the school of Lamennais, the Catholic, came Felix Frias; from the school of Lamennais, the free-thinker, came Francisco Bilbao.

Whitehead, A. N. The Organization of Thought, Educational and Scientific. Philadelphia: J. B. Lippincott Co. 1917. Pp. 228. $2.00.

Book Review Digest. Edited by Margaret Jackson and Mary Katharine Reely. New York: The H. W. Wilson Company. 1918. Pp. 699.

De Sarlo, Francesco. Psicologia e Filosofia: Studi e Ricerche. Volume Primo. Firenze: La "Cultura Filosofica." 1918. Pp. 546. 12 lire.

Proceedings of the Aristotelian Society. New Series. Vol. XVII. London: Williams and Norgate. 1917. Pp. 497. 12s. 6d.

NOTES AND NEWS

THE JOURNAL OF PHILOSOPHY has much pleasure in circulating the following letter from the editor of the *Revue de Métaphysique et de Morale*. Since that periodical began its career it has been a model of what a philosophical periodical should strive to be; it has set a standard of humane scholarship and scientific competence that has earned the gratitude of readers everywhere. The invitation to cooperate in the work of making philosophy an elastic and effective instrument of disciplined vision and intelligence is one to which students of philosophy here can not possibly be indifferent.

More and more human values are coming to be recognized as the ultimate subject-matter of philosophy, values which have to be pursued along the path of one social ideal or another. The clarification of democracy as an ideal and as a purpose demands the best there is in us, and the opportunity offered by the *Revue de Métaphysique et de Morale* to speak directly to all its readers will, we trust, meet with a response gratifying to all friends of philosophy in both democracies.

"Now that the United States has placed herself by the side of France, that she might seal with her blood the compact of our long-standing friendship and affirm the community of our ideals, it would seem that the thinking men of the two countries have also a mutual mission and duty to fulfil. *La Revue de Métaphysique et de Morale* is moved by the desire to play its part so far as possible in bringing these men to the consciousness of this duty.

"The events of these last months have revealed to every one the fact that peoples are bound together by something more than the possession of common interests. They are united by sentiments and principles. Materialistic realism, whatsoever guise it may assume, has proved itself deficient. To the question which our poet Vigny asked, not long ago:

> " . . . Si les nations sont des femmes guidées
> Par les étoiles d'or des divines idées?"

America has answered by the mouth of her statesmen in the same way that she had already answered by that of her thinkers and poets; for